k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

Last of all he places in position the *shar finjān* (brass case for coffee cups) alongside the *yad wal hāwan* (brass pestle and mortar), the *mubarrad* (wooden slipper for cooling coffee beans), the *mukhbāt* (wooden peg for stirring the hot coffee), the *lifa* (coir piece to stuff into the coffee-pot's spout), and finally the *mukhbāt* (incense burner). All is now ready to receive a guest, except that the actual coffee beans, the cardamum seed to mix with the coffee, the firewood (*'arfaj* bush) and the *jalla* camel manure (in place of coal) and the drinking water, is round in the women's part of the tent or outside it, and will have to be fetched.

As a guest is seen arriving these last necessities are brought and by the time he sits down, firewood, *jalla*, etc., all are ready to hand.

The scheme of things in a poor Badawin tent is the same, only everything is on a very much more modest scale—in fact, according to his purse.

A man leaning on the guest saddle is said to be *murtachi*; if he leans his back against a cushion (*masnad*), he is said to be *mutawassad*. If he tells a story he sits cross-legged; when eating he kneels on his left knee and sits on his left heel; his eating hand works outside his right upright knee; when he washes his hands he squats with knees wide apart.

WOMEN'S PORTION OF THE TENT

Women and servants (if any) carry all cooking utensils, etc., into the women's apartment and cooking portion of the tent, the heavy baggage and bags containing rice, flour, dates, salt, sugar are stored up against the *ghata* curtain dividing the women's from the men's apartments. The camel saddle-bags are then hung up on the tent poles, as well as other odds and ends, including the owner's spare rifle and ammunition. Red *lahāfa* or quilts, which take the place of blankets, are then rolled up and placed on top of the stores, and the woman of the house and her daughter's decorated *makmar* (litters) are placed in a prominent position on the other side of the tent, so as to be seen by passers by.

Not the least important of the women's treasures are the spindles (*mighzal*), with which the womenfolk in their spare time spin camels' or sheep's wool. These they are for ever whirling, whether on the

h Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

Surrender

WAR CRIES

Every Arab prince and Arab tribe has a special war cry. Some have several and some a single one. 721 192

These war cries, called *nakhwa* and *'irwak*, are yelled out in the heat of battle, and especially during the wild charge of horsemen.

The war cry is supposed to strike terror into the foe. It also enables the individual warrior to recognise friend from enemy in the general *mêlée* that follows a charge—for every man as he goes into action muffles up his face till only his eyes are seen, and no uniforms distinguish combatants or differentiate friend from foe. [704]

SURRENDER

Among the Badawin the equivalent of the European or Westerner's "Hands up" is for a man to drop his rifle on the ground and place *the thumbs of both hands simultaneously between his teeth with the fingers of each hand extended outwards towards the person to whom he is surrendering*. This is the normal method, when for instance a man is a fugitive and is about to be caught up and killed by his pursuers. The meaning of the act is that he realises that all is up, he has been caught, he knows death is his portion, nevertheless he casts himself on God's mercy and on that of his enemies. In nine times out of ten he will be spared. 726 516

Even in the heat of battle a man on the losing side can escape death if he recognises an old friend or acquaintance in the opposing ranks, by shouting out to him and saying, *Ya fulan, ana fi wejh-ak* (O So-and-So, I put myself under your protection). If the person so called upon has sufficient influence with his comrades to grant such protection, he replies, *Atuitak wejhki sallam usfegtak* or *salahak* (I have given you my protection, hand over your rifle, or arms). Under such circumstances the suppliant is absolutely safe, and his guarantor goes bail for his life. 572 726

Should the man appealed to not be of sufficient importance among his fellow fighters to guarantee the life of the suppliant, he will call out to him and advise him to demand protection from someone more influential than himself, i.e. *Utlub wejh fulan* (Call upon the